

Ch. 14 – daily "Non-Duality & Science" blogs

TABLE OF CONTENTS	page
Reality 78	2
Reality 79	3
Reality 80	5
Reality 81	6
Reality 82	7
Reality 83	8
Reality 84	9
Reality 85	10
Reality 86	11
Reality 87	13
Reality 88	14
Reality 89	16
Reality 90	17
Reality 91	19
Reality 92	20
Reality 93	22
Reality 94	24
Reality 95	25
Reality 96	27
Reality 97	29
Reality 98	30
Reality 99	32



Reality 78

4–Requisites: Detachment *vairagya* (continued)

The greater the Detachment, the greater the sense of Peace & Freedom, even while one still imagines the World to be real or conceives of himself as if in a World. Moreover, the Detachment enables the aspirant to meditate on the Truth regarding Existence itself, the Self, & thus transcend the World entirely, including the very notion that it exists or is a Reality apart from the Self.

No one who is still attached to the things of the World will wish to proceed to meditate on World–transcending Truth for fear of losing what he considers to be the source of Happiness & Peace & what he conceives to be real. One who is Detached, though, is not bound or impeded in such a manner, & free from clinging to particular things, is capable of liberating himself from the entirety of the Illusion, Discovering by immediate experience that Happiness, Peace, & Reality are of the very Nature of the Self.

Lack of Discernment regarding the Real Source of Happiness & Peace, the actual way to be free & contented, the Real Source of Love & satisfaction, & such produces Attachment. Attachment produces Suffering. Indeed, Attachment is Suffering. Discrimination leads to detachment. Detachment yields Freedom & Joy. Indeed, detachment is Freedom & Joy.

Detachment is declared to be "from the results of action here & hereafter; it is Detachment from all Worldly things & all other things." The significance is that one who is in pursuit of Self-Knowledge, the Realization of the Absolute, should not have Attachment to any material thing, Worldly circumstance, or personal relationship of any kind. It also means that one should not be attached to the obtaining of

religious reward, whether conceived as being reaped in an after-death state or within the context of that aspect of Illusion manifesting as the present Life & its experiences.

The Attachments are based on mis-identifications & are a hindrance to the destruction of the illusory Ego, which is Liberation, or Self- Realization. Therefore, one who yearns for Self-Realization &, thus, seeks to know himself as he truly is will abandon Attachment. One who comprehends this Knowledge is no longer confused about Reality & remains unattached to the entire World.

The first phrase quoted from Shankara's instruction regarding Detachment states that one is to be detached from transient things from the Body to Brahman. Just as other objects are dependent upon the senses to even appear, so is with the Body. Just as other objects have a creation & a destruction, so does the Body have a birth & death, a creation & a destruction, so does the Body have a birth & a death. Just as there is no Happiness inherent in any object, but all Joy is of the Self alone, so Happiness does not depend upon the Body. Just as real Existence is not perceived as long as one believes in the Reality of objects, so one does not know the real Self, which is Existence itself, as long as one misidentifies with the Body. Just as Sense perception is objective, so the Body itself is objective, while the Self is the non objective Consciousness. In this manner, the aspirant should meditate on the Self as being free of the Body & its related limitations.

The significance of Detachment & the actual experience for those on the path of Knowledge are far-reaching.



Reality 79

4-Requisites: Detachment *vairagya* (continued)

Sri Shankara has stated that Detachment is "*from all transient objects from the Body to Brahman*" & "*from all things seen, heard, & such.*" The latter, phrase means that one has to abide free from Attachment to anything perceived by the Senses & one must also be detached from the sensing itself, be it seeing, hearing, tasting, smelling, or touching. One should know *That* within oneself that does not depend on these Senses or their objects. And one should Discern the wondrous source of Happiness within that remains whether or not the Senses are appearing.

For real Freedom & Peace, one must be without Attachment to, without confusion regarding, the objects that are perceived, which though perceived are yet unreal like the *water* in a *mirage*. For real Freedom & Peace, one must be detached from, non-dependent upon, the Senses (the sensing). So that whether or not one's Senses are functioning, such as able to hear or deaf or able to see or blind, one's Abidance in the real source of Happiness & Peace is undisturbed.

For Realization of the Self, one should recognize that the Self, of the nature of Existence-Consciousness-Bliss, can never be an object of Sensory Perception. The Self cannot be seen, heard, tasted, smelled, or felt as a tactile sensation. The Self has no color or size, no sound, no feeling, no fragrance, & such. The Self is Existence without any such forms & is free from all such transient sensations, be they pleasurable or painful.

The Path of Knowledge, itself, which is Self-Inquiry into the Self, is not a sensory process. The Meditation is not performed by the Senses or with the Senses as instruments, & the experience that results from Self-Inquiry is of Self-Knowledge & not of a sensory character. Using Discrimination, if the aspirant has experiences of a sensory character as a result of meditation, such as seeing, hearing, or feeling differently, he will discern that these are transient illusions & will remain detached from them, while continuing the actual Self-Inquiry into the Self to know it as it is.

The Knowledge of the Self, which is the Knowledge of Reality, actual Existence, is not of a sensory character. Therefore, the seeker of Self-Knowledge who is endowed with Detachment understands that the Senses are not the means of knowing Reality. The Senses are never the measure of Reality. One who comprehends this Knowledge is no longer confused about Reality & remains unattached to the entire World.

The 1st phrase quoted from Sri Shankara's instruction regarding Detachment states that one is to be detached from "*transient things from the Body to Brahman [Saguna]*." Just as other objects are dependent upon the Senses to even appear, so is with the Body. Just as other objects have a creation & a destruction, so does the Body have a Birth & Death. Just as there is no Happiness inherent in any object, but all Joy is of the Self alone, so Happiness does not depend upon the Body. Just as real Existence is not perceived as long as one believes in the Reality of objects, so one does not know the Real Self, which is Existence itself, as long as one mis-identifies with the Body.

Just as Sense perception is objective, so the Body itself is objective, while the Self is the non-objective Consciousness. In this manner, the aspirant should meditate on the Self as being free of the Body & its related limitations. The significance of Detachment & the actual experience for those on the path of Knowledge are far-reaching.



Reality 80

6–Requisites: Detachment *vairagya* (continued)

One who can discriminate becomes detached from the Body. The Detachment is not physical or subtle & is not any kind of action or change in the condition or state of the Body. The Detachment is always a state of Knowledge. It is clarity regarding one's Identity. Detachment from the Body means that one remains free & unperturbed regardless of whatever state the Body is in. It is not being senseless as one under anesthesia; it is Transcendence, so that, with or without the Senses, with or without the Body, one abides as Being, & Being remains as it is, unmoved & unchanging. In Absolute Being, there are no such things as the Senses or Bodies. Transcendence means clear Knowledge regarding the Truth of one's Identity.

The phrase previously quoted from Sri Shankara, "*from the Body to*" means inclusive of everything from the physical to the subtle [*astral*] to the mental to the *notion* of "I." All that is perceived & conceived is transient. What is the use of being attached to that which can never last anyway ? What is transient is not the abiding Reality. What is the use of being attached to the unreal ? What is transient is not the Self but is merely witnessed by the Self which is of the nature of non-objective Consciousness. What is the use of imagining a connection with that which can never actually be oneself ? What is transient cannot provide lasting Happiness & Peace. What is the use of continuing to imagine that it can so provide ?

Even the concept of the Absolute, the concept of "*Brahman*" is not eternal. *Brahman* alone knows *Brahman*, & that in a no conceptual manner. That is to say, the Self realizes itself in a Knowledge that is not dependent on, or produced by, thought. The idea, "*the Self*" is not the Self.

No idea is the Eternal. The Eternal Self is beyond any idea. It is more *subjective* than, or interior to, any idea. There is no need to be attached to one's *idea* of the Self or the Absolute, for when all ideas are relinquished, the ever present, real Existence-Consciousness still remains, Self-luminous, Self-knowing, replete with its innate Bliss. The significance of Detachment & the actual experience for those on the path of Knowledge are far-reaching.



Reality 81

6–Requisites: Detachment *vairagya* (continued)

In the book, *Who am I ?*, Sri Ramana Maharshi states, "Desirelessness (detachment, *vairagya*) is wisdom. The 2 are not different; they are the same. Desirelessness is refraining from driving the mind toward any object. Wisdom means the appearance of no object. In other words, not seeking what is other than the Self is Detachment or Desirelessness; not leaving the Self is Wisdom." In 1955 edition of the text, the passage appears thus:

"Not to Desire anything extraneous to oneself constitutes *vairagya* (Dispassion, Detachment) or Desirelessness (*nirasa*). Not to give up one's hold on the Self constitutes *jnana* (Knowledge). But really, *vairagya* & *jnana* are one & the same. Just as a *pearl-diver*, tying stones to his waist, dives down into the depths & gets the *pearl* from the sea-bed, even so every aspirant, pledged to *vairagya*, can dive deep into himself & realize the precious Atman (the Self)."

The passage above stands Self-evident in its clear meaning & advice for those who are in earnest about Self-Realization. The reference to "no object" relates to the Knowledge of "no creation". the Realization that the Self alone is & that there has never been anything else. When one abandons the *objective* outlook, Illusion ceases & the Self is known. The aspirant is to experience the fusion of Detachment & Knowledge by relinquishing the pursuit of what is extraneous in the vain hope of achieving Happiness or Peace in such a manner. Instead, one turns within to abide in their Real Source by knowing the Self. In practice, this means becoming detached & finding that the poise in the Self & Detachment toward all else are of the same degree & are of the same nature.

Nothing *objective* is alluring. In practice, one turns or drives the Mind inward to find the source of Happiness in the Self. As Self-Inquiry deepens, one perceives that he, himself, had been driving the Mind toward Illusion. Illusion has no power or Reality of its own, & if one ceases to driving the Mind toward Illusion, Knowledge dawns. Indeed, the Freedom of complete Detachment is of the very nature of Liberation. The significance of Detachment & the actual experience for those on the path of Knowledge are far-reaching. The significance of Detachment & the actual experience for those on the path of Knowledge are far-reaching.



Reality 82

4-Requisites: Desire for Liberation *mumukshutva*

Skipping the "Six Essentials" until the next topic, we consider the 4th mentioned Desire for Liberation.

The 4th Requisite for Realization is known as the intense Desire for Liberation. Sri Shankara has said, "It is the Desire to free the Mind from the Bonds extending from the Ego to the Body created by *ajnana* (Ignorance) by means of Knowledge of one's own Real Nature (*svasvarupa*), not indulgence of the Mind."

The Desire for Liberation functions as the *fuel* for one's spiritual practice. If all sorts of spiritual attributes are present, even the other 3 Requisites, but there is a lack of Desire for Liberation, actual advancement, as determined by the degree of Freedom from mis-identification, will be slow, if at all. If though the aspirant would have none of the other 3 Requisites or beneficial *attributes*, but was endowed with an intense Desire for Liberation; the other needed Requisites & such would manifest in due course of the practice of Self-Inquiry. When the Requisites are practiced *fueled* by the Desire for Liberation, the highest good results.

Erroneous interpretations of Non-Duality may lead one to assert that the Desire for Liberation will foster or produce a *continuance* of Duality, for it may posit the notion of "something for which to search" & the "seeking for it". This though represents an error in reasoning due to lack of direct experience, for there is no "rule" that Liberation must be conceived or treated as if an *objective* goal apart from oneself.

Since Knowledge of the Self is alone Liberation, Ignorance is entirely self-imagined, & since the Self is forever non-*objective*, & since Knowledge is One with Being, therefore, the Desire for Liberation is

actually a profound recognition of what truly is one's Natural State & the Discernment of what is *not* that Natural State.

Understanding this results in fervently seeking *within*. *Within* is the Self. The Desire for Liberation leads one to Self-Inquiry & to thus to know the Self as it is, in which there is no Duality whatsoever. For one who is to realize the Self, this *inner*, intense Desire to realize & its corresponding search via Self-Inquiry together represent no Duality or difficulty. Rather it is attention focused upon the nature of the Seeker himself. When the True Nature of the Seeker is known, revealing an utter absence of the Individual & only the real Existence of the Self, the Desire for Liberation has been fulfilled & vanishes of its own.

The significance of this Desire & the actual experience for those on the path of Knowledge are far-reaching.



Reality 83

4-Requisites: Desire for Liberation *mumukshutva* (continued)

The Desire for Liberation should be as *intense* as possible. With clear Discrimination all the force of the Desire for Happiness that drives the person's life while caught up in Illusion becomes the intense Desire for Realization which alone is full satisfaction, the fulfillment & the end of the Desire. The more *intense* the Desire for Liberation, the more ardently one will pursue Self-Inquiry & the more adamant one will be about retaining the Freedom found through dis-identification.

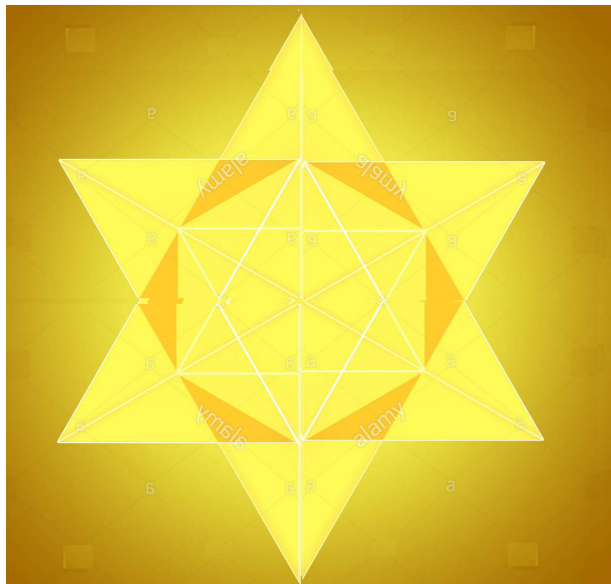
The Desire for Liberation means the Desire for complete spiritual Freedom. It is the indomitable intention to snap the fetters of ignorance that seem to bind one's Identity, & consequently one's experience, to what is not the Self, that is, from the very notion of an ego, or the assumption of individuality, to the mis-identification with the form of the Body. The mis-identification is composed only of ignorance. Knowledge of the Self, which is one's own Self, & this is Knowledge being the Self alone & not any of those other things, is the destruction of ignorance & the attainment of Liberation.

That which seems to extend between the Self & the Body, deludedly regarded as an Ego & illusorily manifesting as the Mind – *that* gives rise to Bondage. One should free oneself of that Bondage, *that* mis-identification too. The Mind itself alone has the Ignorance, since the Real Self never has trace of Ignorance or Bondage whatsoever. And the Body has no Ignorance as well. The Mind alone has the Ignorance, so it is said that the Mind should get rid of Ignorance, or that one should get rid of the Mind. The Desire for Liberation arises in the Mind as the *intuition* of what the Natural State of the Self is. This Desire causes the Mind to examine itself, to relinquish its own imaginings, to destroy its own form, & to find its Source or Real Nature.

"Indulgence of the Mind" mentioned by Sri Shankara above, is the pursuit & maintenance of the mental tendencies (*vasanas*) that are the substance of Delusion. Desire for Liberation is contrary to those mental tendencies (*vasanas*). To concoct any excuse, ranging from the idea that it is "too difficult" to the concept that there is "nothing that can be done" to realize, that excuse perpetuates or validates Delusion or Bondage. This is "indulgence of the Mind".

To have *unbreakable* reasons to be free is Desire for Liberation. Lack of self-examination is "indulgence of the Mind". Similarly, pursuit of worldly desires & *diffusion* during Meditation is "indulgence of the Mind". Freedom from forcing the Mind along the paths of such Ignorance is brought about by Desire for Liberation. The Mind's stagnation in mis-identification with the Body is "indulgence".

Freedom from such mis-identification / indulgence comes to those who Desire Liberation. Following the whims of the Ego, fabricating & clinging to the Ego's opinions, & worldly Attachment are "indulgence of the Mind". The Desire for Liberation opens a different Path, the way to the Blissful Freedom of Self-Knowledge. The significance of this Desire & the actual experience for those on the path of Knowledge are far-reaching.



Reality 84

4-Requisites: Desire for Liberation *mumukshutva* (continued)

The rise of the Desire for Liberation *within* is the beginning of the end of the Ego & its Delusions. The Desire for Liberation is the motivation for sincere spiritual practice. The Desire for Liberation is the call of the Self to itself to be awake to itself.

The *surging* higher of the Desire for Liberation makes the further development of the other 3 Requisites possible. It causes one to develop one's practice & brings one into deeper spiritual experience. The peak of the Desire for Liberation is to *want nothing else* & to place *none* of one's effort into the creation of Ignorance. Along with Self-Inquiry, the Desire for Liberation causes the veil of Illusion to vanish like a *mirage* vanishing into nothingness.

The Desire for Liberation arises *within* all who consider the facts of Life & Death, who see the futility of worldly Life, who observe the sufferings created by Ignorance, who comprehend that they can truly be Free, who understand that there is a State of complete Freedom & Peace in which Delusion & Suffering are no more. And these are convinced that they can find this Freedom & Peace for themselves. The rise of the Desire for Liberation depends on the settled conclusion that the external World, inclusive of other people, objects (*or lack of the same*), wealth, fame (*personal acceptance or popularity*), reputation, situations, & other *phenomenal conditions* are the cause of neither Suffering nor Happiness.

The Desire for Liberation has never been an obstacle for anyone, though lack of Desire for Liberation has caused the stagnation of many. The Desire for Liberation prompts the inquiry to know the Self & causes one to discern what Liberation actually is.

The significance of this Desire & the actual experience for those on the path of Knowledge are far-reaching.



Reality 85

4–Requisites: Desire for Liberation *mumukshutva* (continued)

Ignorance alone is the cause of Bondage; & Bondage alone is Suffering. If there is Suffering, there will be the concomitant Desire to be happy, to eliminate that Suffering. Misery is contrary to our nature. If there is the clear perception that the cause of Suffering is one's delusive Bondage, then there will be the Desire for Liberation. If there is the understanding that Bondage is only mis-identification or Ignorance, there will be the Desire for Self-Realization, or Self-Knowledge. Ramana Maharshi has said:

"Inquiring into the nature of one's self that is in Bondage & realizing one's True Nature is Release (*Liberation*)."

So long as one is bound, there will be the Desire for Liberation on the part of the spiritual seeker (*or the continued pursuit of delusive, worldly Desires by those who do not know any better*). When through the Self-Inquiry: "Who is bound ?", one realizes the Egoless Real Nature of the Self which is ever Free. The Desire for Liberation is thus fulfilled & ended. The Self was truly never bound & has no separate state of Liberation.

Then the Truth is self-evident as the only *1-without-a- 2nd*, without an alternative. Thus Ramana Maharshi's statement: "Who is to *realize* what when all that exists is only the Self ? " This Truth is realized by those who Desire Liberation, who want to realize this Truth with all their heart & not otherwise.

The Desire for Liberation is ultimately the inner yearning to *be* as one truly is. Since Existence is neither an object nor an activity, the practice can only be that of Knowledge. The result of Self-Inquiry is Knowledge identical with Being. The Desire for Liberation is the *motion* for Self-Inquiry into the Self. The significance of this Desire & the actual experience for those on the path of Knowledge are far-reaching.



Reality 86

4-Requisites: the 6-Essentials *shatsampati*: Peacefulness *sama*

The 6-Essentials *shatsampati*, is a combination of a number of factors that are instrumental in spiritual progress with Self-Inquiry, the 6 are all interrelated among themselves & are interwoven with discrimination and attachment in the practice of Self-Inquiry.

The 1st Essential is known as Peacefulness. It is Tranquility & composure. Sri Shankara defines it as "*resting the Mind permanently on one's spiritual objective & detaching it from all that is sensed.*"

Peace is of the very nature of the unchanging Self, yet, when in the throes of mis-identification, one does not seem to experience Peace. Just as though the *Sun* does not really vanish when there are dense *clouds*, one who is in or under the *clouds* does not see the Sun. When one places undue importance on the things of the World, when one is attached to one's own ideas, & when one conjures up one's own emotions, one disturbs one's own innate Peace. When all depends on the changeful, then Peace is lost sight of, since Peace can be only in the Consciousness which at no time changes.

With change & dependence, Peace is lost or is very insecure. All external changes are delusively viewed as either desirable in the hope of different phenomena causing a better state of Mind, or as threatening in the fear of the transience of all things. Change is of no consequence to the Changeless. The Changeless alone is one's True Nature.

Following the whims of the Mind, its desires & fears, offers no Peace. Applying the Mind steadily toward the purpose of Self-Realization leads to Peace. The very practice of Self-Realization yields considerable Peace in one's experience. If one is composed in oneself, the difficulties of the phenomenal Life do not overwhelm one. Such composure belongs to those who are focused upon the Goal of realizing the Self. The means are of the same nature as the End, which is the innate Peace of the Self.

The composure is Equanimity in the midst of all things & is directly related to Detachment. One should abide in Equanimity in the midst of all occurrences. If there is loss of Peace, it is due to Attachment & lack of Discrimination. Detachment & Discrimination should be thoroughly practiced & meditated upon in order for there to be Equanimity.

One should not ignorantly disturb or preclude Peace by fostering & adhering to one's opinions about things, events, & other people. By the practice of Equanimity, abundant opportunities to inquire are found. One's Mind is introspective & does not engage in futile interactions that only lead to creating burdensome *karma*. By Peacefulness, one's interactions become beneficial, & the World, with its events, ceases to be conceived as an obstruction to one's spiritual advancement.

Self-Inquiry yields supreme Peace, yet Peacefulness, itself, is integral to the successful pursuit of Self-Inquiry. To set aside the frantic antics of the Ego-ridden Mind, if only for the reason of desiring to dive within to realize, is Peacefulness. To abstain from concocting the brew of Ignorance, craving, & frustration or anger or hatred is Peacefulness. To be Peaceful within oneself & to relate to others on the basis of Peacefulness & not unnecessarily agitating the Mind enables one to better pursue Self-Inquiry to know the Self.

Meditation on this Essential will endow the aspirant with the quality of Peacefulness, both within & in relating to others. One should meditate upon being the unmoving, ever-peaceful Witness of all, the Self, of the nature of Consciousness, & so attain Peace. The significance of this Peacefulness & the actual experience for those on the path of Knowledge are far-reaching.



Reality 87

4–Requisites: the 6–Essentials *shatsampati*: Self–Control *dama*

Self-control is the 2nd of those 6–Essentials forming the 3rd Requisite. Sri Shankara declares its significance to be the control of the means of sensory perception & the means of action.

By Self-control is meant the ability to direct one's Mind, speech (*interactions & communications involving words*) & bodily actions wisely. When a person is in Ignorance & is overwhelmed by his own Delusion, even Self-control is lacking for him. The actions thus taken are thoughtless, foolish, impulsive, compulsive, & productive of bad {karma; the ways of relating are also *karma*-producing &, being tainted with Attachment, manifest as increasing Bondage; the ways of thinking are erroneous & unreasonable & lead to further & further Delusion.

Lacking Self-control, one generates & spins in craving, frustration or anger, & blind Ignorance. Without Self-control, even if one knows better, he does not do so. Being introduced to deep Teachings, he does not retain them. Knowing of Love & compassion, he or she seems unable to consistently relate on that basis.

Life is short & the opportunity to engage in that which is spiritually beneficial is rare & precious. Lack of Self-control leads one to squander one's effort, energy, & time upon worthless things. Without Self-control, one's life & experience seem driven as it were by forces beyond one's control, like dried, dead leaves before strong gusts of wind. Without Self-control, one becomes arrogant & egotistical, thus missing the opportunity to develop that extremely beneficial quality of Humility. Without Self-control, it appears that those things that are actually inert *instruments* & vacuous Illusions, such as the Mind, the Senses, the Body, & the World, are one's masters. The seeker of Self-Realization, therefore, seeks to govern himself.

For the aspirant on the Path of Non-Dual Knowledge, Self-control is a conscious directing of oneself. Self-control is not the conjuring up of imaginary battles with one's Body, Senses & Mind. It is, rather, contemplating how to best use these *instruments* to support one's spiritual practice & deliberately acting upon that Contemplation while deliberately ceasing to follow the previous habitual patterns of conduct.

Self-control will manifest for the seeker as a positive sense of Self-discipline & a directing of oneself to all that is spiritually uplifting. Self-control is based upon the recognition that Ignorance is ultimately a matter of choice & is Self-produced, as are all its phenomenal manifestations.

Because the responsibility is entirely one's own, Freedom is also entirely one's own. For if it were not so, that is, if one were not entirely responsible for one's own Illusions, one could not be entirely free; in other words, Liberation would not be possible. But if one exercises the power of directing oneself in a wiser & wiser manner, Liberation is not only possible, but, with Self-inquiry, it is revealed to be the Natural State of the Self

If the seeker does not exercise this Self-control, either there will be no solidity in the endeavor to have the manifest Life shine with the light of Knowledge found in Meditation or there will be no Meditation at all. Not exercising this Self-control will mean one's Life is governed by whims & random opinions. One will experience the extremes of good insight contrasted with states of Delusion in which it is as if the insight had never occurred.

The 2nd option [*good insight contrasted with states of Delusion*] means no interruption in the *samsara*, the repetitive, illusory cycle of Birth, Suffering, & Death. While Self-Knowledge, being Unborn, *I-without-a-2nd* & devoid of Causality, cannot be said to depend upon a Meditation practice, for the Self & its Knowledge of itself depend on nothing else whatsoever. Still, where can someone has Self-Realization, not merely a conceptual grasp of intellectual theory or a mere memorization of spiritual terms, that one has engaged in intense Meditation. Such Meditation is Self-Inquiry, which should be carried on in an intense, consistent manner by those who desire Self-Realization.

The significance of Self-Control & the actual experience for those on the Path of Knowledge are far-reaching.



Reality 88

4-Requisites: the 6-Essentials *shatsampati*: Renunciation / Non-Dependence *uparati*

The 3rd of the 6–Essentials forming the 3rd Requisite is known as Renunciation. This may or may not be carried out in a formal way with spiritual symbolism or vows. Yet the spirit or true practice of Renunciation is an Essential support of Self-Inquiry to know the Self .

This Renunciation on the path of Non-Dual Knowledge is also known as the cessation of action & the withdrawal of the Senses from the external. Sri Shankara has defined it as the Non–Dependence of the Mind on anything external.

For those who practice this Non-Dual Self-Inquiry, there is no set of specific actions essential for this spiritual Path. No particular action can be proclaimed to be universally applicable to all seekers, let alone at all times, yet the aspirant's actions must be guided by the spirit of Renunciation. Moreover, Liberation from the imagined Bondage is a matter of Knowledge & is not a matter of performing certain actions. No action can produce Realization. Knowledge alone yields Realization, &, indeed, Knowledge is itself Realization. It is a Path of Knowledge that yields the state of Supreme Knowledge. This understanding is the "cessation of action", that is, the cessation of dualistic action-orientation in one's practice. The mere reduction of bodily activities is not what is meant & such would be unrelated to Self-Inquiry & Self-Realization. Nevertheless, one might very well renounce worldly activities, useless activities, & unnecessary activities. This provides more time for Meditation & the receiving of spiritual instruction, & this would yield tremendous spiritual benefits.

The "cessation of action" in this Renunciation naturally leads to the Knowledge that one is not the Body. Dis-identification from the Body implies the corollary understanding that one is not the *Performer* of Action. The Body alone is active, & the Self is free of movement, change, or Action. This is Renunciation of "Doership".

Renunciation is part of every aspirant's practice. Detachment must become total for complete spiritual Freedom. Renunciation is its expression or reflection. How that expression manifests varies among those who are detached, but there is always some expressed Renunciation. It is not reasonable to say that, as one liberates oneself from Attachment & ignorance, that one will still maintain every habit, cling to every object & relationship, & continue to harbor the same delusive notion of possession as previous to such spiritual development. When a person joyfully & wisely relinquishes old habits, objects, & such for the purpose of spiritual advancement, such is known as Renunciation.

Renunciation is born of Contemplation upon the source of Peace & Happiness. Renunciation is born of observation of the facts of Life & Death. Renunciation is born of recognition of the futility of worldly gain, be it objects, wealth, fame, or anything similar.

Renunciation is born of Meditation upon the dreamlike nature of the experience of the World. It is born of Meditation upon the transitory nature of all things. Renunciation is born of the intense yearning to know & be the Truth at any cost. Renunciation is born of the comprehension that clinging is worrisome bondage & that Detachment is blissful Freedom. Renunciation is born of the Knowledge of the immediacy of the Truth of the Self .

Non–Dependence of the Mind on anything external means to no longer have one's state of Mind determined by outer circumstances, such as how many or few one's possessions, whether or not one's desires are fulfilled, or whether or not situations are to one's liking. Even more so, Non–Dependence is the abandonment of seeking Happiness externally based upon the clear Discernment (*Discrimination*) of the real source of Happiness. Non–Dependence is the means for the equanimity called Peacefulness.

Further, Non-Dependence means the cessation of the projection of the sense of Happiness, Reality, & Identity upon things extraneous to the Self, which is the abode of Happiness, one's true Identity, & the one Reality. It is the abandonment of superimposition of the attributes of unreal things upon the Self. When the Mind turns inward in search of true Knowledge, regarding outer so-called Knowledge as just so much Ignorance, the delusive collection of opinions & insubstantial concepts, such is Renunciation in Knowledge.

Ultimately, this Non-Dependence or Renunciation, as it is known in practice, is of the very nature of the Space-like, Formless Self as realized in Self-Knowledge. The significance of Fortitude & the actual experience for those on the Path of Knowledge are far-reaching.



Reality 89

4-Requisites: the 6-Essentials *shatsampati*: Endurance / Fortitude *titiksha*

The 4th of the 6-Essentials forming the 3rd Requisite is Fortitude. This has been described also as Forbearance, Endurance, & the ability to withstand the opposites of phenomena such as Pleasure & Pain. It is also described as being always free from anxiety or lament over those phenomenal opposites or any afflictions & remaining in a state of Equal-mindedness without struggling for revenge or redress.

Self-Realization itself is effortless, as it is the Innate, Natural State of the Self. Self-Realization is Existence pure, & there is no effort required for Existence, nor is there anyone apart from it to apply such effort or to desist from such effort. When Ignorance veils that Existence, there seem to be 2 States, that of Realization & the unrealized state. One thereby seems to be an Individual apart from that Self, an effort is made to end that Ignorance. Cessation of Ignorance is the purpose of practice on the Path of Knowledge. Cessation of Ignorance is the reason to inquire. Cessation of Ignorance is not the attainment of any new thing, but the removal of that Ignorance by Self-Inquiry to reveal the ever-present Reality of the Self to which the effort is applied.

Though there is, in Truth, nothing obstructing one's Realization of the Self, it is usual in the course of spiritual practice to experience *obstacles*. These *obstacles* are the *tendencies* [*vasanas*] in one's own Mind, manifesting as Attachments & such. Due to the long-standing habit of mis-identification &

Attachment, such {tendencies may not necessarily be destroyed upon the first meditative examination of them. The *obstacle* to one's freedom seems to remain or to return even if one has glimpsed beyond the *obstacle*. The seeker must, therefore, apply effort with Perseverance.

In Meditation, the Mind may not be steady in its introspection. There may be many ideas, idle daydreams, or disturbing repetitive concepts. The aspirant must have Endurance & apply the necessary strength to overcome these so that the precious opportunity of Meditation is not lost upon such meaningless or binding mental Delusions.

In phenomenal Life, events & circumstances are a mixture of the pleasant & the unpleasant, the Pleasurable & the Painful, the fortunate & the unfortunate. To realize the immovable Self, the aspirant for Liberation must develop the power of Self-Inquiry, the spiritual Fortitude, to not be swayed by such transient circumstances. Freedom from being swayed means Detachment & Equanimity. If, at first, one is caught in the storm of being buffeted by such external phenomena, to persevere in Self-Inquiry & Meditation until one is no longer so swayed is Fortitude.

The Body is undoubtedly subject to the experiences of Pleasure & Pain. To inquire so as to no longer suffer thereby, to no longer be so much bemoaning one's plight that does not take the opportunity to turn within, is spiritual Fortitude. For those who, with Fortitude turn within to realize the Self by Self-inquiry, that which is indomitable & inde-structible is revealed within them. The significance of Fortitude & the actual experience for those on the Path of Knowledge are far-reaching.



Reality 90

4–Requisites: the 6–Essentials *shatsampati*: Endurance / Fortitude *titiksha* (continued)

Forbearance signifies freedom from lamenting or making a grievance over what does not please one. One can cultivate un-reactivity toward persons, situations, & that previously upset him, at least to the degree sufficient he opportunity to commence Discrimination regarding the real source of Happiness & Peace.

Forbearance is though easily & directly attained through clear Discernment as to the Real Source of Happiness & Peace. In either case [*un-reactivity or Discernment*], the aspirant develops Forbearance, & this results in an absence of Suffering due to things & events in the World. Forbearance results in not bemoaning what has happened in the Past, including absence of seeking any sort of revenge against those who have done something not to your liking, & not being anxious over what may or may not occur in the Future.

All such Delusions are based on the false belief that the World is real & the mis-identification with the Ego, the desires of one's own Mind, & the Body. A seeker of Realization cuts these delusions down with Self-Inquiry while bringing forth from within the Fortitude to address all of this Delusion, adamantly refusing to blindly follow the tendencies that would drive the Mind toward such grief, anxiety, & seeking redress.

The way of *samsara* is to cast the responsibility & the blame for one's own experience upon the World rather than to recognize that Suffering is Self-created & oneself alone can destroy it. For Liberation, the aspirant does not want to carry the mode of approach used to create *samsara* into his attempts to transcend *samsara*. If he does, the aspiration is hampered or becomes interminable. If the mode of Mind is dissolved & replaced with the Fortitude here described, the obstacles are destroyed by practice of Self-Inquiry, & Self-Knowledge is realized.

The strength in spiritual practice ultimately derives from the unchanging indestructibility of the Absolute Self. Forbearance derives from the transcendent, unaffected nature of the Self. Strength of practice comes by practice itself. Strength leads to greater strength; Perseverance to a great ability to persevere.

When confronting an apparent obstruction in one's spiritual practice, be it an external circumstance or an interior mode of Mind or concept, one is set with a choice. The aspirant can carry forward with Fortitude, by applying himself more intensely than previously to the spiritual practice & perhaps redirecting the efforts in a wiser way than previously through clearer Self-Inquiry. Or else he can abandon the practice. In the latter case, there may be a temporary, emotional relaxation as the seeker begins to settle & stagnate in the familiar quagmire of worldly Ignorance.

If this state of affairs is further exacerbated by the tendency to misapply Non-Dual terminology to it, the seeker will actually take pride in falling into Ignorance & will begin to concoct all sorts of absurd interpretations of the Essential Teachings. He may invent all sorts of explanations to account for the mentalities, emotions, interactions, & such that are not found in the true freedom of Realization. It is a state of *indolence* mistaken for Peace.

Provided the seeker does not exacerbate the situation by claims to a "superior state" in such a way, he will, sooner or later, tire of the recurring Ignorance & will again commence spiritual effort, with greater Fortitude than before, for no one can be fully satisfied except in the Natural State of complete Self-Realization.

If the situation has been exacerbated as above mentioned, the Egoism of such will first need to collapse before genuine spiritual progress resumes. The direct path is not to take such a detour to begin with &, with unremitting enthusiasm & energy, pursue the Knowledge of the Self, led on by increasing joy & Freedom, until the Self is conclusively realized.

For those who with Forbearance turn within to realize the Self by Self-Inquiry, that which is indomitable & indestructible is revealed within them. The significance of Forbearance & the actual experience for those on the Path of Knowledge are far-reaching.



Reality 91

4–Requisites: the 6–Essentials *shatsampati*: Faith / Conviction *shraddha*

The 5th of the 6–Essentials forming the 3rd Requisite is known as Faith. It is also defined as a clear understanding & as an affirmative attitude of Mind inclusive of humility, sincerity, earnestness, single-mindedness, reverence, & an unwavering determination to find the Truth at any cost.

Sri Shankara defines this as "*ascertainment of the scripture & instruction of the Guru with conviction about their Truth, that by which Knowledge of Reality is obtained.*"

Faith is considered to be the belief in something that is yet unseen. In the Path of Knowledge, the aspirant is concerned with the transformation of Faith into Conviction, & that into the Certitude of Self-Knowledge by virtue of Self-Inquiry. It is the development of a clear understanding & a Conviction in that which is understood. Such may be said to be Faith fused with Wisdom,

The Truth does not accept the arrogant into itself, for it is Egoless by nature. So, only those who are endowed with Humility & who hold it in the highest Reverence realize it. Those who hold the teachings in deep Reverence retain them. Those who are humble find their Egos to be insubstantial & their True Nature to be Formless & Vast like Space.

Sincerity & Earnestness are necessities in the pursuit of Supreme Truth. With insincerity, who fools whom ? If one is in earnest to find the Truth, he will be always undaunted & will destroy the illusory fetters that appear to keep him bound, so that his deepest yearning is fulfilled.

Being single-minded in the pursuit of Self-Knowledge comes to those aspirants who recognize the utmost importance of realizing the Self, understanding that in no other way will one abide in enduring Peace, genuine Freedom, & unending Joy. The Conviction in the Truth drives one to realize it. If one's own Mind is undivided concerning this, that is, if Faith is beyond doubt regarding the fact that the Absolute Self, indeed, exists & is realizable, Self-Inquiry into the Self rests upon solid ground.

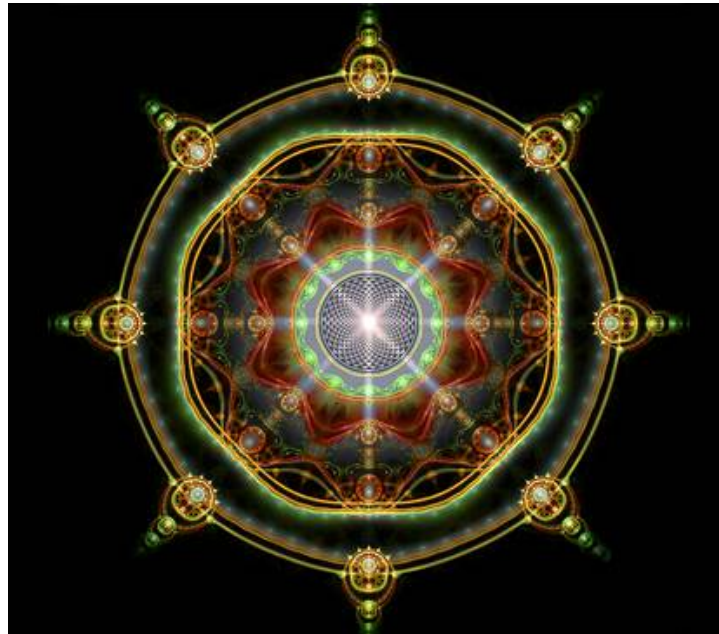
Faith can be in the existence of the Absolute. Faith can be in the Knowledge of Truth that reveals that the Absolute & one's own Self are identical. Faith in the nondual teachings that reveal this identity is of immense help. Once one has a conviction in them, one can directly that Truth for oneself by inquiry into the nature of the Self & this inwardly verifies the Truth in which one originally had Faith. Faith can be

in those wise ones who have gone before & realized this Knowledge & in those sages who, having realized, proclaim the Truth & the way to realize it within oneself. Faith in one's own ability to realize, when fused with the humility mentioned earlier, is in keeping with the Truth that all are only the Self & there is no one who cannot realize it. If one has a Guru, the Faith mentioned by Sri Shankara is of the of the Deepest Trust. The result of Faith in the Guru's instruction, which implies full practice of it, is the Realization of the Self in which one's own Identity, the Truth, until that Identity & the very being of the Guru are one & the same.

In a Path of Knowledge, Faith is generated from hearing the Teachings & meeting with those who practice them or who have realized their meaning. Faith is generated when reading the instruction left behind from earlier times. Though a certain degree of Faith may be needed to even start a spiritual practice – (*one cannot be so enamored of one's own doubts that one cannot even make a try at it*) – the practice, itself, will yield the Conviction in Truth & in the means to be adopted for realizing it. From a higher perspective, Faith is an intuition of one's Self or Natural State, & its strength is derived from the self-evident of Reality.

In Self-Inquiry, Faith merges with deeper understanding. In Non-Duality, Faith is further strengthened by Discrimination. When Faith is joined by the practice of Self-Inquiry, it becomes Conviction. When Conviction is joined with direct experience, it is Knowledge.

For those who with Faith turn within to realize the Self by Self-Inquiry, that which is indomitable & indestructible is revealed within them. The significance of Faith & the actual experience for those on the Path of Knowledge are far-reaching.



Reality 92

4–Requisites: the 6–Essentials *shatsampati*: profound, concentrated, formless Meditation *samadhana*

The 6th of the 6–Essentials forming the 3rd Requisite is known as profound Meditation, the final of the 6–Essentials. What is implied is an inwardly concentrated Meditation. What is explicit is that it is a formless Meditation. It is sometimes referred to as a practice of samadhi, a state of intense absorption in the Absolute. Sri Shankara has defined this as the perfect establishment of the Mind–Intellect (*buddhi*) always in pure, *Nirguna* (attribute-less) *Brahman* (the vast Absolute). Meditation is invaluable for discovering & securing for oneself experiences of deeper spiritual States & for Self-Inquiry & Self-Knowledge.

In a Path of Knowledge, Meditation consists of Knowledge & the primary means of experiencing such Knowledge is Self-inquiry. Knowledge is formless. It is Ignorance when one mistakes sensations, moods, emotions, thoughts, & any other mental phenomena for Knowledge. When one believes that such are Knowledge, one is prejudiced by the unexamined beliefs in the reality or truthfulness of the Senses (*the process of sensation*) & of the objects of those Senses. One also believes something is so because one has *thought* of it.

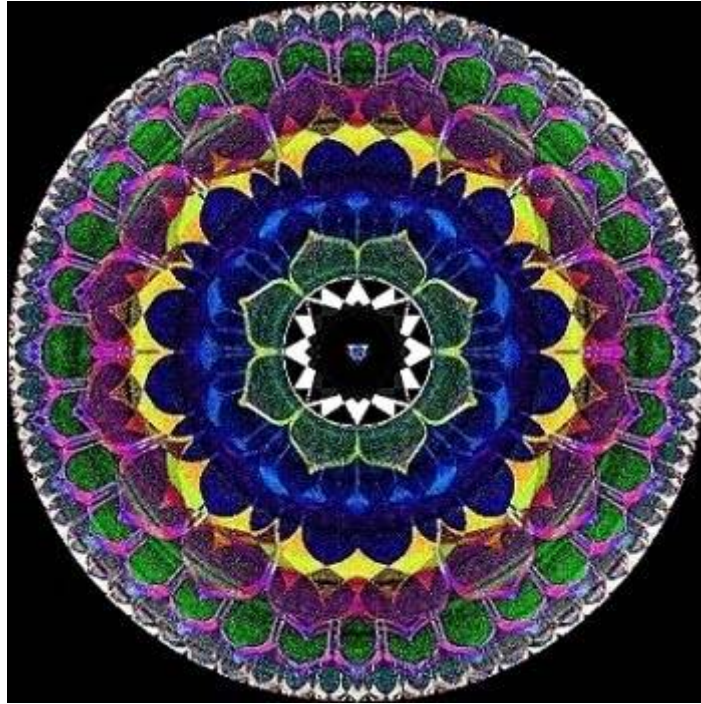
Self-Inquiry reveals the invalidity of such [*senses, etc.*] & their utter non-dependability for discerning Reality. Indeed, for purposes of fine Discrimination, that which is conceivable or an "*object of thought*" has the characteristic of unreality. Therefore, for real Knowledge, one must know *That* which is not an *object* of the Senses or thought. The means of knowing must not be a mere sensation or thought construct. So, the Meditation must necessarily be of this same nature of Formless Knowledge if it is to be fruitful.

If your Meditation itself assumes the existence of the ignorant limitations that you are attempting to transcend, how can it be of much help? If your Meditation is that of Self-Inquiry, it is not concerned with the products of the Senses or of thought, & it is not relying on such for Knowledge. Only Self-Inquiry to know oneself can be regarded as truly inward, & as such, it is preeminently useful for Self-Realization. Self-Inquiry is the significance of this deep Meditation.

Concentration *per se* is not deep Meditation. Deep Meditation, though, implies being concentrated. If one's attention is usurped by every wayward thought, is compelled to run with every idea & whim, & is caught up in every daydream the Mind can imagine, when will there be the opportunity to meditate in order to gain Knowledge of the Self? When one is aware of the purpose of Life & aware of the purpose of Meditation, Concentration manifests. It is just as, when one's Life is in jeopardy, one does not at that moment become lost in idle daydreams or meaningless mental imagery. Similarly, when the aspirant is aware of the importance of Realization & the importance of Meditation, aware of how to fulfill Life's purpose within the ever-narrowing window of time left for it & aware of how precious is the opportunity to meditate on Truth & set oneself free, Concentration is present in the Meditation.

Tracing & holding the sense of "I" as taught in Self-Inquiry will simultaneously produce one-pointed Concentration & deep, profound Meditation. Concentration is, ultimately, actually derived from the undivided *intensity* of Reality itself & the Self's innate Transcendence of all thought.

In Self-Inquiry, Meditation merges with deeper understanding. In Non-Duality, Meditation is further strengthened by Discrimination. For those who with Meditation turn within to realize the Self by Self-Inquiry, that which is indomitable & indestructible is revealed within them. The significance of Faith & the actual experience for those on the path of Knowledge are far-reaching.



Reality 93

4–Requisites: the 6–Essentials *shatsampati*: profound, concentrated, formless Meditation – *Samadhi*

Samadhi is always a state of absorption, a merging or dissolution of one's Identity. In some descriptions, *samadhi* is classified in various ways, yet, in *samadhi* itself, no such classifications or the means to conceive of such exist. If the State is prompted by or is inclusive of some differentiation, such as Meditation on the whole Universe being pervaded by *That* or the Self as the Universal Witness, it is *savikalpa*, that is, "*with differentiation*".

If it is prompted by Meditation of the nature of non–differentiation, such as the Self & the Absolute are identical, or the Self alone is & there has never come to be any *objective* thing whatsoever, & is an undifferentiated State, it is known as *nirvikalpa*, "*without differentiation*." *Nirvikalpa* is characterized by an absence of illusory, objective perception, inclusive of Time, Space, & Matter. *Nirvikalpa* is bodiless & without mental activity. If the absorption is so complete as to eliminate the possibility of an alternative, a *samadhi* of Knowledge of the Reality in which there is no such thing as an existent unreality, the Natural State of the Self as it innately is without any further effort to be applied or anyone to apply it.

Such is, as the Maharshi stated, *Sahaja Samadhi*, which is the Natural, Innate, effortless State. This is Self-Realization. It could be said that *savikalpa* retains a unity of Knower & Known. But the meditator being at one with the ideal or object of *nirvikalpa* is a dissolution of the Knower & the Known. *Sahaja* is "no creation" in which there are no such things as Knower, Knowing & Known.

The experience of all these is available for those who one-pointedly focus on Self-Inquiry to know the Self, though the *sahaja* State is alone the final Goal, a Goal which is found to be at no distance but to be one's very Being by those who realize the Self

Though the Absolute Self is not dependent upon any condition or state of Mind, being ever Transcendent of all modes of Mind & the Mind itself, & though Self-Knowledge is thought-transcendent, or free from thought, it is extremely rare to find anyone who has realized this who has not engaged in deep, profound Meditation. Meditation should be understood as the invaluable opportunity to be awake to Reality, the chance to be with full focus on the Truth of the Self, the auspicious moment to dismantle & destroy the illusions of the Ego, & the time to turn the Mind from its own delusive creations to the clarity of understanding what is true.

Meditation is the opportunity to be with oneself, not in relation, response, or reaction to anything else, but to see clearly what one's Self actually is, free of every supposition. In the profound Knowledge that thus shines, one finds that there is truly no alternative State, & the Meditation is found to be perpetual. Meditation, as Self-inquiry, should be practiced by the aspirant for Liberation until there is no possibility of ever being bound again & the Truth of the Self has been conclusively realized.

There are innumerable forms of Meditation. Meditation that does not have Self-Knowledge as a clear orientation will not result in Self-Knowledge. If one meditates upon worldly interactions, one may improve those transient interactions, in a changeful Universe that is akin to last night's Dream, to a certain extent. If one meditates upon sensations, gross or subtle, one will come to dwell temporarily in those transient sensations. If one meditates upon thought or in a *thought-dependent* manner, one will arrive at a corresponding mental state, which certainly cannot be Eternal.

If one meditates by Self-inquiry, the result is Self-Knowledge, or Self-Realization. That is the Non-Dual Self, upon realizing which there remains nothing more to realize, the Freedom of which leaves no trace of a possibility of Bondage, the perfect Fullness of which leaves no dissatisfaction whatsoever, the Time-lessness of which cannot be measured or terminated, the Formlessness of which has no comparison or contrast, & the Reality, or Existence, of which leaves no other existence.

The prime way of developing Meditation ability, assuming one has access to Non-Dual meditate, is to meditate. Even if there is no such access, if one ardently meditates with sincerity & the intense desire to realize, Self-Inquiry will make itself known within, & if, one perseveres in the Self-Inquiry, the Self, which is one's True Nature, will be realized.

In Self-Inquiry, Meditation merges with deeper understanding. In Non-Duality, Meditation is further strengthened by Discrimination. For those who with Meditation turn within to realize the Self by Self-Inquiry, that which is indomitable & indestructible is revealed within them. The significance of Faith & the actual experience for those on the path of Knowledge are far-reaching.



Reality 94

Always there is one Reality, the Non-Dual Self. All Illusion arises without a real cause & vanishes in the knowledge of the Self. Self-knowledge, or Self-realization is the natural state, the only real state there is. Existence is forever unchanging.

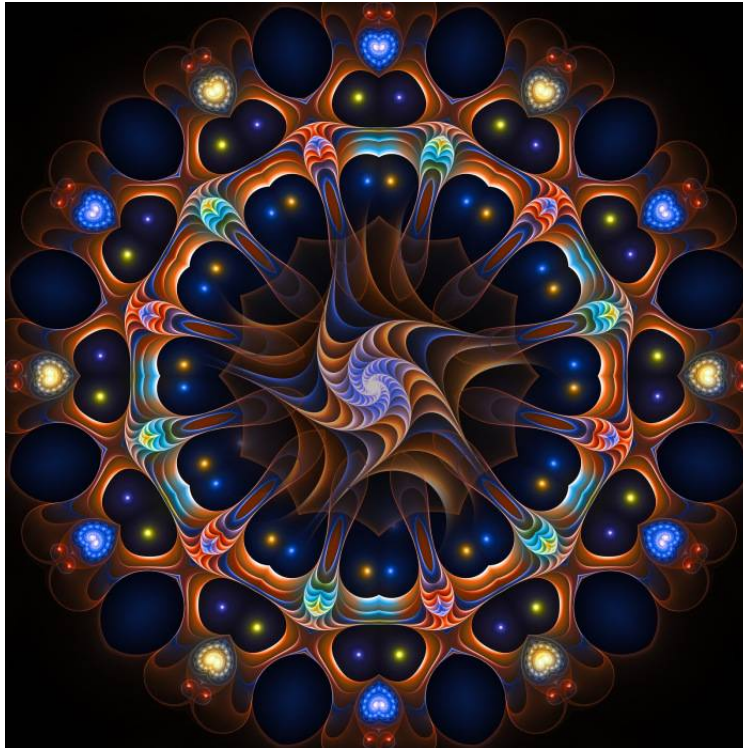
The Self is the Source of all. All depend on the Self & appear in it. The Self is the beginning. The Self is that which pervades all. The Self is the actual Existence of all. The Self is the middle. The Self is that into which all dissolves. The Self is the end. The Self, being universal, is all in all at all times this. The Self is solid Existence, invariable, unmodified, indestructible, & ever still. The Self is ever-shining Consciousness, the one all pervading Light without a shadow. The Self is Bliss, the long sought Happiness, the invariable perfect fullness (*purnam*) & the Bliss of the sages. Existence-Consciousness-Bliss is the Self of the Sages, the Self of the aspirants, the Self of the Guru, the Self of the disciple, & the Self of all.

Knowledge is Existence. Existence is knowledge. There is no Duality in this. That is, in this, there is no Knower & Known; & no being one thing & knowing another. There is no Ego in this. This is Ego less Knowledge. The Knowledge is not a thought. It is transcendent Knowledge. In this Knowledge, the Self is itself the conviction & the certitude in itself. The Self itself is the depth & the power of meditation upon the Knowledge. The Self itself is the real Teaching in the final proof of itself. The Self itself is that which is to be Known, the Knower himself, & the Knowledge itself. The Self itself is the Revelation in the inconceivable Silence of Dakshinamurti & Sri Ramana Maharshi.

The Self has no states or degrees. The Self is not bound, no striving for liberation, & not liberated. The self is never bound, & there is no separate state of Liberation. There is in the Self no coming into being of Illusion, & no ending of Illusion. In Self-Realization, no real thing has been attained, nothing has been made more pure, & nothing has been produced,. Nothing has been acquired, nor has one been transformed. What exists stands self revealed. The possibility of Bondage with its concomitant Suffering is no more since there is no unreality & no one to imagine it

In Self-Realization there is no change of states between active & inactive, or between thought & its absence. Only 1, uncreated, unchanged Existence is Real. In Self-Realization there are no degrees of any kind. There is not a Liberation while alive contrasted with Liberation after disembodiment. There is no individual "I", no perception of forms, & no disappearance of the perception of forms. In this wakeful Bliss, there is nothing further to be accomplished. The Self is Non-Dual, like Space, Formless,

Infinite, Existence, Void, Uncreated, Timeless, & ever the Real. The Self is just as it is, & it alone is. The "ever is" as is the significance of Silence.



Reality 95

The one, Absolute, Non-Dual Self alone exists Eternally (the English curiously being from *aeviternus*, of great age, similar to *aeon*, but more technically for Medieval Philosophers: existing “entire & immutable as an indivisible point in Space”).

The Self neither begins nor ends, neither expands nor reduces, has no phase or condition, & is ever just as it is. The Self alone is present always.

Knowledge of the Self is based upon the seeker having a firm conviction in the Identity, or Non-Duality, of *That* & thou as expressed in the *Upanishad mahavakya*: “Thou art *That*.” This reveals the Identity of Self & the Absolute (*Brahman*). When seeking Realization of the Absolute, *Brahman*, seek to realize the Self as it truly is. The Realization of the Self is our only True, Natural State [*Sahaja*, “the Natural, effortless Innate State.]. Any other state is Illusion (*that which fools us*) & the product of Delusion (*fooling ourselves*). The ultimate nature of Illusion is non-existence (*that is, it does not really exist*).

The Teaching of Non-Duality, when inwardly “received” & meditated upon, & then experienced, results on the destruction of all Delusion & Illusion, & in the Realization of the Self. That Teaching is what unfailingly puts an end to all of the imagined “bondage” (*illusion of being a mortal individual capable of suffering*). To “receive” this Teaching & to come to know it is the dawn of Self-Knowledge. Meditate on this Teaching, applying one’s own effort to awaken from the Illusion of Duality & thus gain clarity on Knowledge. To merge with its meaning is the direct experience of absorption in Knowledge. Be so absorbed in it that it is one’s very Identity & eliminated all possibility of Duality. Thus the state of Knowledge & Being are one & the same in Self-Realization.

Reality is comprehended by Reality itself. This is Self-Knowledge, the all-comprehensive Knowledge of Reality. Such does not entail an all-comprehensive body of the endless details of illusory *objective* things (*science*), or of the wide variety of spiritual practices (*religions & paths*) or states of Mind (*philosophy & psychology*). Rather the Teaching of Non-Duality & resulting Self-Knowledge amounts to fixed gaze upon the Infinite, which is pure Consciousness & Existence, the sole-existent Non-Dual Reality. Self-Knowledge is Knowledge of the Absolute Self which is Reality, *I-without-a-2nd*, apart from which, there is nothing else.

In Non-Duality, Meditation can be regarded as: by the Self (*for there is no other knower*), & upon the Self (*since there is no object of meditation*). In Meditation upon Self-Knowledge, one cannot stand apart from the Self to contemplate it. Oneness, Identity with Existence, is the essence of the Meditation. This is timeless Knowledge that is thought-transcendent.

Thoughts are not real & they cannot reveal what is Real. Not retaining any idea or concept, inquiring into oneself, thus is the entry into Self-Knowledge. Intent upon the Supreme State, meditate with singular, undistracted focus on Absolute Truth. Abandon meandering Delusions, for the sake of what is sacred, for the sake of Self-Realization. Be absorbed in *That* which blissful, unforgettable, illimitable, indivisible, & beyond Body, Mind, & Ego. *That* is formless Existence.

The State of Self-Realization consists of Knowledge. Reality always is, & by its own True Nature, is perfect fullness, always. The Self is ever-present, for non-existence of oneself is not known by anyone, ever. The Reality if the Self is unchanging at any time, for what changes is not real. Rather, what changes is an Illusion or mis-perception of what is Real. What truly exists is unchanging, there being nothing else to alter it. If the Real is not completely experienced all the time, such non-experience is not due to a change or any modification in the Real Absolute Self. Such non-experience is not due to any external factors, for such limiting of direct experience would only be an Effect of a preceding, delusive Cause. Such limitation would be due only to Ignorance, which actually has no existence of its own & which does not actually belong to the unchanging, ever-luminous Self. Nor can it belong to another, for the concept of an “other” is a product of Ignorance. Likewise, the notion of a separate, individual “I” is the very epitome of Ignorance. Though unreal, the notion of a separate, individual “I” seems to veil the Truth. This unreal Cause yields the unreal Effect of “bondage”. Therefore it is imperative that Ignorance be destroyed so that no obscuration of the Self is experienced. Ignorance can be destroyed by Knowledge alone & not by any other means.



Reality 96

Ignorance is the lack of Discernment regarding what is Real & what is not. Discernment in Knowledge, or Discrimination, is the Perception of what is Real & actually the Self. Discrimination is essential for the destruction of Ignorance & the inner revelation of Knowledge. The Knowledge, itself, is transcendent of concepts & thoughts.

Discrimination means using Knowledge to realize Knowledge. The essence of the *means* is the *end* in itself (*non-dual practice resembles realization itself*). By clear Discernment, one knows oneself truly. Thus, one knows the Reality as it is. Discerning Knowledge shows the direct, clear path. Discerning Knowledge shows what Realization is. Discerning Knowledge is what composes the path. In its true nature, the Knowledge is directly experienced, without any intermediary. That is the Knowledge of Consciousness, by Consciousness, itself. Any spiritual advance, in essence, is one of Knowledge. Knowledge is the essential spiritual experience.

Knowledge is not physical or mental in character. Knowledge is not a sensation, word, or idea. The basis of Knowledge is the essence of Existence itself. The attainment of Knowledge endures just as Existence endures, for Knowledge is not dependent on anything of a transient character. This is the Formless Path to the Formless.

Knowledge reveals the abiding place of Happiness. Those who have recognized the presence of Suffering in Life & are desirous of removing in permanently (*intolerant of Suffering*) search for an answer Knowledge & do not expect Happiness to be found in any worldly manner, such as in sensory things or in the moods & emotions of a wavering Mind. Those who desire to be free of desire, who are not content with the accidental respites from the Suffering caused by Ignorance, who are in search of spiritual Bliss & Peace, who are desirous of understanding of how it is that Happiness shines forth at times & yearn to have it abide knowingly & permanent, & who understand that the way to accomplish this permanent Abidance in Happiness is by Knowledge & not by any other means should determine with certainty the source of Happiness.

Ascertaining the unitary motivation in Life (*happiness*), one becomes free of the idea of multiple motives taking one in multiple directions. Accomplishing this, one concentrates the searching of one's Mind in the direction that is truly within. This prompts a yearning for Self-Knowledge & provides the motivation for Inquiry into Existence-Consciousness because Existence-Consciousness-Happiness is the True Nature of one Reality, the one Self. The results on meditation on & absorption of, the Discerning Knowledge regarding the nature of Happiness are the steadfast motivation to inquire so as to realize the Self. Also for Perception of the one motivation behind all kinds of searching through all kinds of experience, detachment from worldly things & cessation of worldly desire, & steady access to the inner source of Happiness.

The Self is just Being, pure Existence. It is not being this or that. It is just Being, pure Existence. Self-Realization is just Being. It is not being this or that. It is just Being. Being, pure Existence knows no alternative. The Self is just Being, pure Existence.

Being, pure Existence never changes its nature. That which truly is never ceases to be. That which ceases never actually is. That which truly exists never changes. That which changes never truly exists. That which is changeless is without destruction. The indestructible is only that which is without creation. The Unborn is the undying. The unchanging is alone Being, pure Existence. Being never changes its nature.

The Self ever is just as it is. There is no time when Being, pure Existence is altered. There is no time when you are not the Self. Primordial Being eternally is, is what you are even now. Immutable Being is Peace itself. For there is no time when Being is altered. Just as it is, the Self ever is.

Being alone knows itself, the "I"-less "I" realized as "I", forever undefined, the only Existence, the only Knowledge, the only Knower. Thus is Brahman, Absolute Reality, always present, unmarred Perfection, the unformed Void, attributeless Being, ever itself just as it is. The only Identity, the only Reality, Existence alone knows itself .

Without any other is Absolute Being, formless & Non-Dual, the only Existence. Two that are Formless cannot be. Undivided, homogeneous, alone is Being. nothing outside it & no outside; nothing within it; alone is Being, pure Existence. Nothing comes before eternal Being; nothing comes after eternal Being. Without any other is Absolute Being, pure Existence.

The Truth of Being is solely Reality. Not from illusory things falsely experienced does the sense of Reality in every experience derive, but only from the Self, the only source, the Real. Real Being depends not on anything else to be. Uncaused itself, the Absolute Self does not cause anything else. Infinite,

there is nothing beyond it produced by it. Mistake not perception or conception for Existence itself. Reality is solely the Truth of Being.

Reality 97

The Self is, in Truth, perfectly full of Bliss. The imperturbable Peace, the indescribable & complete Happiness, quite beyond any sensation or mode of Mind, pervaded by a silent Knowledge of eternal, uncreated Perfection, is known as “Bliss” or *Ananda*. To realize this Bliss as it is, one should comprehend the nature of Happiness, examining it is 3 ways: (1) *desire*, (2) *experience*, & the (3) *Source*.

(1) By knowledge of *desire* one attains recognition of the basic *Current* [*striving for Happiness*] underlying all desires, all hopes, & all seeking in all kinds of experience, be such physical, *subtle* (*mental, astral, energy-body. ...*), or mental. With this recognition, one uses that powerful *Current* [*striving for Happiness*], in an undiffused manner, to abide as the Self. The recognition [*of that Current – striving for Happiness*] causes one to become one-pointed in the Quest of the Self.

(2) By knowledge of *experience*, one frees the experience of Happiness from the delusion of limitation of Happiness vs. Form; & also one attains the ability to experience Bliss directly without delay. One must merge with That which Bliss itself, free of Duality. If the experience of Happiness is to be full, it must endure. If the experience of Happiness is to endure, one must become One with Happiness.

(3) By knowledge of the *Source* of Happiness, one becomes, & remains completely detached. Detachment is itself Freedom & blissful. By such knowledge of the *Source* of Happiness, one is liberated from the external, the inconsequential (*distractions*), & the unreal. Thus, one comprehends the reason to inquire to know the Self.

The desire for Happiness comes from deep within. It is an intuition that Bliss is one’s natural state. Bliss includes Peace with no disturbance, Freedom with no Bondage, & Perfection, with nothing incomplete. The *Source* of desire does derive from external phenomena of any kind. That *Source* of desire does not derive from objects, circumstances, other beings, & such. There is, therefore, nothing external that is *alluring*. Desire, itself, is not a bodily sensation. Desire does not consist of particular thoughts, though particular thoughts constituting *images* in the Mind may appear & be those by which the desire manifests (*image of delicious food, sex object, etc*). The desire itself is simply the urge from within to be in the natural state of limitless Bliss.

The intensity of desire is continually surging forth. That surging cannot be subdued, & the attempt to do so would merely be an unsuccessful attempt to *indirectly* fulfill the desire (*by squashing it*). Desire cannot be fulfilled by Self-Realization, which is Abidance as Bliss itself. Bliss is of the very nature of the Self, & the Self is truly without any desire.

(1) When the Self is not known &

(2) by delusion, the first Suffering becomes possible, & when,

(3) with the appearance of the false Individual “I”,

(4) the Natural State seems lost, then

(5) that very Bliss of the Self manifests as the intuition of one's natural, true state, &

(6) this appears as the desire for Happiness.

The experience of Happiness should be comprehended in Wisdom so that one does not superimpose what is not actually the experience of Happiness upon actual Happiness. The joy felt anywhere, ever, is the shining of the Self, Yet, in Ignorance, such is accompanied by superimposition of inert, unreal Forms (*particular, objective, circumstances*) upon the experience of actual Happiness. When the experience of Happiness is accompanied by the Delusion of superimposition of Forms (*particular, objective, circumstances*), the experience of Happiness appears as if momentary, limited, & dependent. When the experience of Happiness is without such Delusion, the Self itself shines as vast, unlimited Bliss, which is self-existent.



Reality 98

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Reality 99

Happiness is always a *subjective* experience in which the Ego diminishes along with its attendant notions. Thus, because it destroys the Ego & those notions by the revelation of their unreality, leaving the ultimate *Subject* unconcealed, Inquiry to know the Self yields the most *profound* Happiness. To set the experience of Happiness free of limitation, the Experiencer must be free of limitation, that is, free of mis-identification with Form. Then one abides in infinite, unending, intense Bliss, which is so intense that even the memory of Suffering & sorrow is erased.

All the superimposed Forms (*particular, objective, circumstances*) are of a Sensory or Mental character. The experience of Happiness is not a Sensation, like seeing, hearing, etc. It is not a thought or a collection thoughts. It is of a formless nature, shining at the same depth from which the desire springs, at the very *Source* of Happiness itself.

The *Source* of the desire & the *Source* of Happiness are one & the same. That *Source* is within. Unrealized, the *Source* manifests as the desire (*misdirected toward objects or for truer Happiness*). Realized, it shines as Bliss itself. Realization means Knowledge. Knowledge is direct experience of the Self. Such is Abidance at & as the very *Source* of Happiness. The Self is the *Source* of Happiness. Nothing else is the *Source*.

The Self is Bliss. The experience of Bliss is determined by Knowledge. No other factors are involved (*such as possession or acquisition of anything*). Seeing this fact is that Dawn of Knowledge. To conceive otherwise is Delusion. Objects, circumstances, & events, Sensations & Time are not factors determining the *desire*, the *Source*, & the *experience* of Happiness. The Self which is alone the *Source*, is always present. Self-Knowledge is the sole factor determining Bliss.

Therefore, the search for Happiness is actually a search for the Self. The Self is the *Source* of Happiness; the Self is the *place* in which Happiness occurs; the Self is the nature of the experience of Happiness. The Self is always present. Self-Knowledge is the revelation of the Self, not its creation. The Knowledge of the Self is the blissful Knowledge of Reality. Bliss is Being, which is ever-existent, since Existence itself can never cease to exist. Bliss is therefore always present, & all that is required for permanent, *profound* Happiness is to know the nature of Existence.